PROVERBS AND **PROTECTION**

Wise Sayings and Wise Thoughts for Everybody.

An Interesting Column of Food Facts and Sensible Suggestions.

the heart of a man is best exemplified with Nabisco Sugar Wafers. A fairy confection with an upper and lower crust of indescribable delicacy, separated with a creamy flavor of lemon, orange, chocolate, vanilla or mint. Ask for your favorite flavor.

The National Biscuit Company has brought the science of baking close to the point of perfection. It has given the world better food, cleaner food, purer food.

the way from the oven to the home in an air tight package untouched by human hand, except at one point by a pretty girl inspector, and then only as a matter of pre-

If you really want to be tickled, say Zu Zu to the grocer man.

It's just as easy to buy biscuit, crackers and wafers in air tight packages as it is to buy them in paper bage—and more modern.

> When Johnny Comes marching home again With crackers in a bag-Send Johnny A-marching back again And write upon the tag-Uneeda Biscuit.

Everyone knows what a graham cracker is, but do you know the goodness of the Graham Crackers made exclusively by the National Biscuit Company?

The world is your oyster-the crisp Oysterette is your oyster cracker.

The right way to serve Uneeda Biscuit is from the package. If you don't eat all of them the first time, the package will keep them clean and good until hunger comes

Have you tried Cheese Sandwiches crisp little crackers with a layer of rich cheese in the centre? Just the old favorite combination, "cheese and crackers," in a new and more appetizing form sold only in air tight packages.

one says oyster—the other says Oysterettes.

Have you tried Butter Thin Biscuit-a easing dessert biscuit for every occasion. They add excellence to everything with which they are served. Be sure to buy them and all other biscuit, crackers and wafers in the package on each end of which appears the National Biscuit Company's trade mark in red and white.

The Old Way

The old-fashioned bakery was located in a basement, the product of the baker was carried to the dealer in boxes that had seen much service, and finally delivered to the consumer in common paper bags. The source was unknown, the age uncertain, the quality a matter of chance.

The bakeries of the National Biscuit Company are models of modern architecture, scientifically constructed, hygienically arranged. There is perfect light, the air is purified, the water is filtered, the floor is clean, the bakers are men of intelligence and skill, and the baking is reduced to a scientific fact.

After baking, the Biscuit, Crackers and Wafers made by the National Biscuit Company are packed in airtight, moisture proof packages. This is

The New Way



and this is the reason the above trade mark, in red and white, on the end of a package of Biscuit, Crackers and Wafers, has become synonymous with all that is good and fresh and pure.

For example, try at lunch to-day, a package of Graham Crackers, or with your soup and oysters try a package of Oysterettes, or if you want a touch of spice say Zv Zv to the grocer man

NATIONAL BISCUIT COMPANY

WORK AT ST. BARTHOLOMEW'S.

Tells a Story Instead of Preaching a Sermon and introduces Himself to His New Congregation as Their Servant and Friend-Throng There to Hear Him.

After a quarter of a century's rectorate in Emanuel Episcopal Church, Boston, the Rev. Dr. Leighton Parks began his work in St. Bartholomew's Church here yesterday. He succeeds Bishop-Coadjutor church being crowded to the very doors with a congregation of its wealthiest parishioners.

Dr. Parks had as hearers yesterday, probably, more well known men and women than did any other preacher in the country. Several branches of the Vanderbilt family were there, and it would take a long list to tell half the famous names represented in the congregation.

Dr. Parks came on from Boston on Saturday, he told members of St. Bartholomew's vestry and congregation who greeted him at the close of the service in the choir room, and he came with a cold which, he feared, would keep him from preaching yesterday. It did not, although traces of it were noticeable when Dr. Parks spoke. Just before he made announcements of weekly services he introduced himself to

weekly services he introduced himself to his new congregation thus:

Fellow Christians, and all of you I hope some day to call friends, I have taken this opportunity of introducing myself to you, and to tell something, which, I feel, will make you proud. For more than twenty-five years I have had friendship with Bishop Greer, and we often met around the common board at Phillips Brooks's. I have seen Dr. Greer go from strength to strength, and none has rejoiced more than I at the crowns which have come to him. I tell you this that you may know I sympathize with you in your loss.

For it must be painful to you so see a stranger in this pulpit, and please believe it, it is painful to the stranger. You mourn the loss of a pastor who was always with you to marry you, to baptize your children and moreover, a pastor who was always with you to marry your dead. Permit me to say in that connection, that if any of the young men or young women of this parish are refusing the state of matrimony because they cannot have Bishop Greer to marry them, there is no barrier of official etiquette between Bishop Greer and myself. Never for a moment let any one hesitate in this congregation to call on him for fear of offence, for font, altar, pulpit are his, as our Bishop, your pastor and our friend. I have come here most reluctantly to take ur a difficult task, to enforce no plan, to make no change. I have come simply to be your servant, by God's help; though I may not always please, your servant for Jesus Christ's sake, to bring home to you the greatest blessing the world has ever had, the Gospel of Jesus Christ.

Dr. Parks announced that the offertory yesterday was for foreign missions, and his new congregation thus:

Dr. Parks announced that the offertory yesterday was for foreign missions, and that \$5,000 had been asked for by the Episcopal board. Instead of preaching he told

It was of a young Japanese who came o Dr. Parks's study a year ago and sed him for directions to find "the beauasked him for directions to find "the beau-tiful life." Dr. Parks held some conver-sation with the young man, and found that before leaving Japan he had been told to watch for the best that underlies American life. In a boarding house, where he first stopped, the young man had come in contact with others leading lives marked by unselfish traits, of a different type in many ways from those to which type in many ways from those to which he had been accustomed. The beautiful life of which he had been

in search, Dr. Parks told the Japanese, was none other than that of a Christian man, and that which any man true to the

"He became finally convinced of what I meant," said Dr. Parks, "and I had the satisfaction of learning from the young man himself, as he was about to return

have a great interest in the bringing to men of God's revelation to man through men, and in the part which the 'beautiful life' may have in the shaping of nations.

PRESBYTERIAN UNION COMING. The Cumberland Church Likely to Unite

With the North Presbyterians. Those in the Presbyterian Church who fought for a revision of the Westminster Confession, which expresses the credal beliefs of the Presbyterian Church North, are elated over the prospect of union with Nasty weather did not prevent the the Cumberland Presbyterian Church, which they declare is likely within a year or two. They say that this union is only one of several which may be effected among Presbyterian bodies in the near future, and that it has a direct relation to the efforts which they made for many years.

Cumberland Presbyterians have their greatest strength in the South and Southwest. They withdrew from regular Press byterian affiliation many years ago, holding that the Westminster Confession, unrevised, did not express true Presbyterian feeling. Now that doctrinal differences have been removed by the action of the Presbyterian General Assembly in New York in 1902, in revising the Westminster standards, leaders in both bodies say that there is no barr to union. The agreement reached by committees

of both bodies, which met in St. Louis a few days ago, recommends that steps be taken at once to effect the consolidation. General assemblies of both bodies meet in May, Presbyterians North in Buffalo, and the Cumberland branch in Dallas, Tex., and the matter will come up then. Reference of it must be made to the several presbyteries of both bodies and final action may be looked for in May, 1905. Cumber-land Presbyterians have a membership of 185,113 and Presbyterians North of 1,037,161. The agreement proposes that the pres name of the Northern Church, the Pres name of the Northern Chief, the Pressysterian Church in the United States of America shall be used by the united bodies: that union shall be effected on the basis of the revised standards, and the Scriptures of the Old and New Testament to be recognized. nized as the inspired word of God, the only infallible rule of faith and practice.

AGREES WITH THE POPE.

But Frank Damrosch Does Not Expect Literal Obedience to His Music Order. Frank Damrosch, director of music in the New York public schools, and director of the Oratorio Society, the People's Choral Union and the Musical Art Society, expresses his opinion of the recent letter of Pope Pius X. regarding church music. in the current number of the Church Economist, to be published to-morrow. Mr. Damrosch approves the position of the Pope generally, and says he believes that if the instruction could be literally followed the result would be beneficial.

Much of the music now rendered in Catholic churches, Mr. Damrosch says, is very poor and has neither religious sentiment nor good musical construction. He does not believe, however, that a literal following of the instruction is possible, as the music of the church must be adapted to the people and that the Gregorian music advocated by the Pope was the music of the saventeenth century and is hardly

the seventeenth century and is hardly that of the present day.

"It is my opinion," says Mr. Damrosch "that the Pope hardly expects a literal observation of his instructions. I believe that he held up an ideal for the Church with the thought that the various congregations will approach it as nearly as possible." table works carried on in New York by Catholic women will be made by Mrs. Joseph J. O'Donohue, Miss Iselin, Mrs. Robert McGinnis, Mrs. Joseph Sievin and Miss Theress R. O'Donohue.

town-All of the Presbyterian Faith. here before April 1. The location, it is said, will be the lots in 115th street, near Seventh avenue, purchased last spring with \$55,000 of the amount collected at the money raising meeting which the church extension committee had in Carnegie Hall a year ago. The new church will be under the direction of the Central Presbyterian Church of Fifty-seventh street, which will provide in great part the means for its maintenance. Members of that congregation have subscribed an amount sufficient to erect a temporary structure of the portable type, similar to several erected recently

in Bronx borough. The plan of the Central Church to father the new Harlem movement is receiving the cordial support of local Presbyterians. While it has not yet had the official approval of the New York Presbytery, it was said yesterday that there is in hand and soon o be considered a project of affiliating weaker Presbyterian churches on Manhattan Island with stronger ones. The Fourteenth Street Church is to join forces with the Fifth Avenue Church and it is also said to be likely that the Westminster Church, in West Twenty-third street, will become affiliated, without loss of its own organization, with the Rutgers or some other strong uptown Presbyterian church.
The Brick Church already has this plan in successful operation, having affiliation with the Church of the Covenant and Christ

An appeal has been issued for \$10,000 to complete the amount necessary to begin the erection of the Lenox Church, the cornerstone of which it is proposed to lay soon after Easter, and \$14,000 to put up a frame church structure for the Presbyterian church of Williamsbridge.

LAKEVILLE PASTOR COMINGHERE The Rev. C. H. Grubb Called to Trinity

Methodist Church in Harlem. The Rev. C. H. Grubb, pastor of the First Methodist Church of Lakeville, Conn., has been called to the pastorate of Trinity Methodist Church, in East 118th street near Second avenue, and has accepted. conditional upon approval of the call by the Rev. Dr. G. E. Strobridge, who has accepted a like conditional election to the pastorate of the Washington Square Methodist Church.

New Italian Mission in The Bronx.

The Rev. Dr. George F. Nelson, archdeacon of New York, has established a mission for Italians in The Bronx. The mission is in St. Paul's Episcopal Church, at Washington avenue and East 171st street, which the Rev. Franklin N. Strader, the rector, has tendered temporarily to the archdeacon for the benefit of the large number of Italians who have recently moved into the neighborhood. As soon as Dr. Nelson can raise the money he intends to erect a portable chapel. A free dis-pensary has been established in connection

Confab on Catholic Charities.

A general conference of the Association of Catholic Charities will be held in the Catholic Club to-morrow morning at 10:30 clock. Vicar-General Mooney will preside, and reports on the various chari-

ADMIRE THEM, HE THINKS.

Says St. Patrick Was a Scotchman and His Right Name Was Patricius-An Incidental Reference to the "Untamed and Unwashed Little Hibernians.' Dr. Parkhurst preached in the Madison

Square Presbyterian Church last night the first of two sermons on St. Patrick. He didn't agree with those who cast doubts on St. Patrick's existence, in spite of the fact that there were no less than three Patricks laboring in Ireland in the fifth and sixth centuries. Then he continued: As things are, the world at large does not

admire Irishmen, has no use for Irishmen. They are the bete noir of the English, the execration of the Scotch and as for the American, what he knows of Ireland he has gained for the most part by reading English books.

Some fifteen centuries ago, St. Patrick, writing in regard to certain Irish Christians, said that the world could not forgive them for being born in Ireland. Two centuries later St. Cummian, writing in behalf of the Canterbury and Roman interest, reviled the Irish as a 'mere eruption on the world's chin.' And in the estimation of a considerable percentage of the non-Celtic races, it it still not only a mistake but almost a crime to be born in Ireland.

I was brought up in this respect as I suppose most lads and young men among us have been, and I was past 20 years of age when, upon learning that a respectable young man of my acquaintance had married an Irish girl. I conceived that his prospects were ruined for this life—and pretty essentially damaged for the life to come.

A part of this is due, undoubtedly, to a certain incompatibility between the Teutonic and the Celtic mind. To this is referable much of the friction that has always existed between England and Ireland, and always will, presumably, so long as they undertake to be nationally one. England has for 700 years been trying to convert Irishmen into Englishman.

There was little in Ireland that could be called Christian life prior to the time of St Patrick. Disagreeable as it may be to the pride of the Irish, St. Patrick was a Scotchman born, perhaps, at Dumbarton, hear Glasgow. His name was not Patrick, but Patricius—rather a Roman title of honor, therefore, than a proper name in the exact sense of the word. If we learn to think of him under that title of distinction it will help a little to relieve him and his history of some of the uncomfortable associations due to there being so many untamed and unwashed little Hibernians that spell their name with a "k."

It must be remembered that even in St. Patrick's day Christianity was not a th admire Irishmen, has no use for Irishmen. They are the bete noir of the English, th

little Hibernians that spell their name with a "k."

It must be remembered that even in St. Patrick's day Christianity was not a thing utterly unknown among the Celts of Ireland and of Great Britain. Patrick may not have learned very much of Christ at the time of his captivity, but it takes very little Gospel flame to kindle a soul that is combustible.

The Papal Church says that Rome sent Patrick to Ireland. It does not appear that Rome had anything to do with it. Neither England nor Ireland are amenable to the Pope in those days. They had not then delivered themselves either to Rome or to Canterbury. Such Christianity as was in Ireland, Scotland and England at that period was neither Protestant nor Catholic, but Christian, or, at least, attempting to be.

He Has Organized a Big Parish in

long vacation to Father William J. B. Daly, chaplain of the Sixty-ninth Regiment, in recognition of his work in organizing a large parish in New York in the shortest time on record. Father Daly has done this, has a large church near completion and a chapel of the parish entirely finished

and equipped, all within one year. Father Daly was for years assistant rector of St. Patrick's Cathedral. When the Sixty-ninth Regiment went to Cuba he accompanied it. Upon his return he displayed so much ability in organizing parish institutions that Archbishop Farley assigned him to the most difficult parish to be found in New York.

St. Malachi's parish existed only in name a year ago, its large congregation attending churches in various parts of the city It covered the territory from Forty-fifth to Fifty-fifth street on the West Side, and represented about 4,000 Catholics. Father Daly rented a dance hall and held services there. Then, backed by the Sixty-ninth Regiment, some of his wealthy friends of the Cathedral parish and the poor of his own parish, he held a two weeks fair which raised between \$15,000 and \$20,000. In the late spring his church was begun, and by Christmas the dance hall was deserted and services were held in the parish

chapel.

He has turned over to the diocese one of the best organized parishes in the city, but the work has proved a severe strain and a rest has been forced upon him by the officers of the diocese.

REV. DR. GREGG'S FAREWELL. Pastor Emeritus, Dr. Cuyler, Assures Him

of His Congregation's Good Wishes. The Rev. Dr. David Gregg, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, preached his farewell sermon last night and will start to-day to undertake his new work in the Western Theological Seminary. After the services a reception was held in the parlors of the

church.

The Rev. Dr. Theodore L. Cuyler, the pastor emeritus of the church, who retired from active service when Dr. Gregg took up the work, was present at both services yesterday. He assured Dr. Gregg of the good wishes of the congregation. A successor to the Rev: Dr. Gregg has not yet been chosen. been chosen.

To Be Married in His Clubhouse.

PATERSON, N. J., Feb. 28 .- The First Ward Citizens' Association of this city has granted the use of its clubhouse for the evening of March 25 to its recording secretary, John Ruder, who is to be married there. Secretary Ruder has not been absent one night in two years from the clubbouse, except when association work

CONGREGATION AND CHOIR.

The Rector's Auditors at Norwood, N. J., Church Leave Him, but He Keeps Up Services Just the Same-Otherwise the Property Would Revert to the Donors. NORWOOD, N. J., Feb. 28.-The Rev.

Arthur Whitaker, the rector of the Episcopal Church here, finds himself in the unusual position of being engaged in supporting the church himself, making his own music at the services and preaching to empty pews.

The church, which is a considerable distance from the heart of the town, was built twenty-five years ago by three or four wealthy Episcopal families who wanted a place of worship. The land was donated by the family of J. W. Luckley, and the deed contained the provision that if Episcopal services were ever discontinued in the church the land and any buildings on it should revert to the donors or their heirs. The land that was given is said to be worth about \$150, the church cost about \$8,000.

The Rev. Mr. Whitaker proposes that the property shall not revert if he can help it. In fact, he regards it as his mission, it is said, to see that it doesn't fall back into the hands of the original owners, even if he has to keep on preaching to empty pews, as he has been doing a good deal of the time lately.

Different theories are advanced as to how the rector's congregation came to be depleted to nothingness. Some who profess to sympathize with him in his predicament say that all the wealthy people who founded the church and were its supporters have moved away or have died and that the families that took their places are not church-going families. Others who say that they know a good deal about the situation declare that there is plenty of material with which to build up a thriving congregation in the neighborhood of the church, but that the people haven't been attracted to church quite enough in the ten years that the Rev. Mr. Whitaker has been here.

Whatever the reasons may be, it is a fact how the rector's congregation came to be

Whatever the reasons may be, it is a fact that for the last few Sundays the services have been attended only by a few children who took to going to church when Sunday school was discontinued. There are only one or two communicants of the church among the wardens and vestrymen. They seldom show up at the church. Some of them live in New York.

The Rev. Mr. Whitaker, however, will, he asserts, continue to preach, for he is en-

asserts, continue to preach, for he is en-couraged in the belief that things may take a turn for the better if the proposed new trolley comes, as it is thought it will, somewhere near the church. The church has an endowment of \$10,000, but Mr. Whitaker says that he spends a good deal more than the income from it

every year in maintaining the church

ART SALES AND EXHIBITIONS

Rare and Valuable SHOWING OF American Fifth Ave. Art Galleries.

366-368 Fifth Ave. (Near 34th St.) THIS WEEK THROUGH. Exhibition COMMENCING at 9 A. M. TO-DAY (MONDAY), Feb. 29.

Continues each Consecutive Day and Evening UNTIL SALE on Thursday and Friday Evenings. March 3 and 4, at 8:30 o'clock. Among the AMERICAN MASTERS

PINELY REPRESENTED in this MOST IMPORTANT SHOWING are: James McNeil Whistler, Julian Rix, Geo. Inness, Sr.; J. Francis Murphy, Eichard, Paul, Childe Hassam, A. H. Wyant, Homer D. Martin, R. A. Blakelock, Leonard Ocht-man, Geo. H. McCord, Birch Harrison, Bruce James McNetl Whistler, Julian

Crane, Ch. Rollo Peters, Arthur Parton, Geo. M. Bogert, Louis Paul Dessar, James M. Hart, Fr. W. Kost, J. Carleton Wiggin, This UNPRECEDENTEDLY INTER-ESTING COLLECTION has been made and arranged with great care by Mr. William JAMES P. SILO, Auctioneer.

PROF. BOWNE'S ORTHODOXY. The Rev. Mr. Cooke Withdraws His Heresy Charges to Substitute Others.

BOSTON, Feb. 28.-The Rev. Dr. George . Cooke, pastor of Trinity Methodist Episcopal Church of Medford, who recently challenged the orthodoxy of Prof. Bowden P. Bowne of Boston University, Bowden P. Bowne of baress of heresy for has withdrawn the charges of heresy for substituting others, which the purpose of substituting others, which he believes to be more in harmony with the laws of the Methodist Church.

Mr. Cooke has recently secured a copy of the charges which were accepted by the Rock River conference in the case of the Rev. Dr. H. W. Thomas, and on which he was expelled from the Methodist communion. These Mr. Cooke has used as a basis on which to model his new charges against Prof Rowne. against Prof. Bowne.

against Prof. Bowne.

In these new charges the eare numerous extracts from the philosophical and theological works of Prof. Bowne, which he will be required to explain and if possible harmonize with the theology of the Methodist Church. Altogether the new charges comprise a document of about \$,000 words. Prof. C. M. Harrison Ill in Texas. BLOOMFIELD, N. J., Feb. 28.-Word was

received to-day from Uvalde, Tex., of the serious illness there of Prof. Charles M. Harrison, for many years the superintendent of the Newark City Home for Boys. He was at one time State Superintendent of Public Instruction. Mr. Harrison went to Texas several weeks ago for his health.



MATERIALS:-Two pounds beef, two quarts cold water, one onion, one-half cupful chopped carrot, stalk celery, salt and pepper.

& Perrins' Sauce

Seasoning: Those who like a piquant flavor (and who does not) may quickly impart it to beef soup by adding to each plateful a teaspoonful of Lea & Perrins' Sauce.

